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the virtues which is innate in a good disposition, and from the divers species of all created creatures, understood the Creator; and him, being so understood, she affected with all her heart, and with all her soul, for the love and desire of the which affection, she looked down on all the riches, and all the delights, and all the splendours, and all the charms of this world's glory, and she despised them in her heart. Yet had she not been washed in the holy font, though in her manners she represented the purity of the Christian faith. And her parents being heathens, meanly endeavoured with words, and with stripes to frustrate and to shake her purpose; but the column of her virgin heart being builded on the rock of Christ, could neither be subdued by their persuasions, nor their threats; nor could she by any of their evil doings at all be moved from her fixed firmness. Forasmuch as the spring-time of her youth made her beautiful, and the elegance of her form made her lovely, while in her countenance the lilies and the roses of the garden were mingled together; very many princes of royal stock desired her in marriage; however, in no wise could she be thereunto persuaded or compelled. Wherefore, having a long time vainly laboured, her parents by general consent brought her unto St. Patrick, the fame of whose holiness was proved and published through all that country, by many signs and miracles. Then they unfolded unto the saint the purpose of the damsel, earnestly entreating him that he would bring her unto the sight of his God, whom she so loved, and toward whom her heart yearned. This the saint hearing, rejoiced in the Lord, giving thanks unto him, whose breath doth blow even whither and how he listeth: and who oftentimes calleth unto himself, without any preaching, those whom he had predestined unto life. Then having expounded unto the damsel the rules of

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the Christian faith, he catechised her, and baptized her, confessing her belief, and strengthened her with the sacraments of the body and blood of Christ. And she, having received the viaticum, fell to the ground in the midst of her prayers, and breathed forth her spirit, thus ascending from the font spotless and washed of all sin; and being led by the angels unto the sight of her fair and beautiful beloved. Then did Patrick, and all who were present glorify God, and with honourable sepulture they committed her holy remains unto the earth.

And at a certain time, St. Patrick, on the Lord's day, entered an harbour on the northern coast of Hibernia, opposite the town of Druimbo; yet would he not go forth of the ship, but remaining therein, solemnized the day with his wonted devotion. And now was the mid-hour of the day passed, when he heard no little noise; whereby he understood that the Heathens were violating the Sabbath with their profane labours; (the which was right contrary to his custom and command;) and that they were then employed in a certain work which is called Rayth, that is, a wall; and thereat being somewhat moved, imperatively commanded them on that day to cease from their labour. But this profane and foolish generation received the prohibition of this saint, not only with contempt, but with scorn and laughter. Then did he, understanding the perverseness of these scorers, repeat his prohibition, and thus did he say unto them: "Though mightily shall ye labour unto your purpose, never shall it come to any effect, nor never shall ye derive any profit therefrom." And how true were his words, the event shewed; for on the next night was the sea wonderously raised with a tempest, and spreading thereover, scattered all the works of the Heathen; and lest ever it should be recollected or rebuilt, dispersed it with irreparable dispersion.

And a man named Darius, sent unto the saint by the hands of his servants, a large brazen vessel, the which contained thrice twelve gallons, and was most needful

unto him, and companions, for the dressing of their food. And he; much requiring such a vessel, kindly received it; yet said he only this, "I thank him." And the servants returning unto their master, when he enquired of the saint's answer, replied that he said nothing more than "I thank him." Then Darius, thereat wondering, accused the saint of rashness and rudeness; yet, desiring to try the virtue of the word, commanded that they should take the vessel from Patrick and bring it back again; which then they did. The saint, as he was thereto accustomed in his words and in his works, said, "I thank him." And again Darius demanded what St. Patrick had this time said: and hearing that even then he had only spoken as before, "I thank him," and admiring and understanding his firmness, pronounced the saint to be a man of consummate constancy, and that the word of his mouth was most excellent. "Truly," said he, "this is a magnanimous man, and of unalterable mind, whose countenance and whose word could not be changed, whether the vessel be given unto him or taken from him; but ever do they continue the same." Then did he, following his servants, salute the saint with appeasing speech, and gave unto him a field near his dwelling-place, about which, dispute might possibly have arisen.

And after a short time, the noble Darius, that he might show unto the saint yet greater favour, brought him out of a low place unto a place which was high; from a narrow dwelling unto one which was spacious and fair, which was foreshown to him by an angelic miracle, at that time named Druymsalleach, but which is now called Armachia. And St. Patrick considering the pleasantness and convenience of the place, and walking round it, found therein a doe lying down with her fawn, which they who accompanied the saint would have slain; but this the pious father would in no wise suffer to be done. And that he might show the bowels of pity, which he had unto God's creatures, he bore the fawn in his arms, and caressed and cherished it, and

carried it unto a park at the northern side of Ard-
machia ; and the doe, even as the tamest sheep, followed
the compassionate bearer of her youngling, until he
placed it down at her side. And on that day did the
saint, for the praise of God and for the benefit of the
people, bring forth out of the earth by his prayers,
(even for the seventh time) a clear fountain.

CHAP. XVIII.

WHEN the lamp of daily light was extinguished in
the shades of nocturnal darkness, the man of God be-
held in a vision of the night, angels measuring the form
and extent of the city, which was to be builded in that
high place ; and one of the angels enjoined him, that
on the morrow he should go unto the fountain near Ard-
machia, which is now called Fobar Patrick, that is, the
fountain of Patrick ; and there he should heal, in the
name of the Lord, sixteen lepers, who were come thi-
ther from many places to experience the mercy of the
Lord, and to receive his faith. And Patrick obeyed
the voice of the angel ; and early in the morning he
found those men, and by his preaching he converted
them unto the faith, and being converted, he baptized
them in that fountain, and when baptized, he purified
them from the leprous taint of either man. And this
miracle, when published abroad, was accounted a fair
presage, and a present sanction of the future city.

Then Patrick founded, according to the direction of
the angels, a city fair in its site, its form, and its ambit ;
and when by the Divine assistance it was completed,
he brought to dwell therein twelve citizens, whom he
had from all parts diligently and discreetly chosen ; and
these he instructed in the Catholic doctrines of the
Christian faith. And he beautified the city with church-
es, builded after a becoming and spiritual fashion ; for
the observance of divine worship, for the government
of souls, and for the instruction of the Catholic flock, he
appointed therein spiritual persons ; and he instituted

certain monasteries filled with monks, and others filled with nuns, and placed them under the regulations of all possible perfection. And in the city placed he an archi-episcopal cathedral; and determined in his mind, that it should be the chief metropolis, and the mistress of all Hibernia; and that this his purpose might remain fixed, and by posterity unaltered, he resolved to journey unto the Apostolic Seat, and confirm it with authentic privileges.

And the angel of the Lord appearing in a dream unto Patrick, approved the purpose of his journey, and showed him that the Pope would bestow and divide among many churches, the reliques of the apostles, Peter and Paul, and of many saints. And they were provided with four chariots, which conveyed him and his people unto the sea-side. Then the glorious prelate, Patrick, after that the urgency of his laborious preaching was finished, and the abundance of so many and so great miracles had converted the whole island, blessed and bade farewell to the several bishops and presbyters, and other members of the church whom he had ordained; and with certain of his disciples, led by his angelic guide, he sailed towards Rome. Whither arriving, while in the presence of the supreme Pontiff, he declared the cause of his coming: supreme favour he found in his eyes; for embracing and acknowledging him as the apostle of Hibernia, he decorated the saint with the pall, and appointed him his legate, by his authority confirmed whatsoever Patrick had done, appointed or disposed therein. And many parting-presents, and precious gifts, which pertained unto the beauty, nay, unto the strength of the church, did the Pope bestow on him; where among were certain reliques of the apostles, Peter and Paul, and of Stephen the proto-martyr, and of many other martyrs; and moreover gave he unto the saint a linen cloth, which was marked with the blood of our Lord and Saviour Jesus Christ, a gift excelling all other gifts! And with these most holy honours, the saint being returned unto Hibernia, fortified

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therewith his metropolitan church of Ardmachia, (unto the salvation of souls and the safety of the whole nation,) and repositied them in a chest behind the great altar. And in that church, even from the time of St. Patrick, the custom obtained, that on the days of the Passover, and of the Pentecost, these reliques should be thereout produced, and venerated in the presence of the people.

But the miracles which St. Patrick wrought, when going to Rome, or returning thence, or after he had returned, are beyond our ability to relate, either one by one, or all together. For wheresoever he remained through the night, or made any abiding, left he behind him the proofs of his sanctity in the healing of some diseased person, inasmuch as churches and oratories, which were builded in those places, and entitled after his name, are yet to be seen; and which, even to this day, are redolent of his holiness, and impart the benefit of his miracles to many who sought the same with the desert of faith. And in his return, he sometimes abided in Britain, and founded there many monasteries, and rebuilded many others which had been destroyed of the Heathens; and he filled them with convents of holy monks, who assented unto that form of religion which he thereto appointed; many events also prosperous and adverse, which were to happen unto Britain, did he prophesy in the spirit; and especially he foresaw and foretold the holiness of the blessed David, who was then in his mother's womb. For there were many country places and towns, the inhabitants rudely drove away the saint while journeying, lest he should abide the night among them; and these and their posterity could never prosper or become rich therein; but strangers and aliens always possessed of them the wealth and the dominion.

And after his long journey was finished, he consoled his people with his presence; and he appointed unto the Lord's field thirty bishops, which he had chosen, and in foreign countries had consecrated: for that the har-

vest was many, and the labourers few. Therefore began he the more frequently to assemble, help synods of bishops to celebrate solemn councils, and whatsoever he found contrary to the ecclesiastical institutes, or the Catholic faith, that did he take away and annul, and whatsoever he found accordant to the Christian law, to justice, or to the sacred canons, and consonant to good morals, that did he direct and sanction.

And the most holy Patrick applied all diligence unto the extirpation of a variety of reptiles, which were peculiar to the country, and which often annoyed the inhabitants even unto death. And at length by his salutary doctrine and fervent prayer, he relieved Hibernia of the increasing mischief. Therefore, he, the most excellent pastor, bore in his hand the staff of Jesus, gathered together from all parts of the island, all the poisonous creatures into one place : then compelled he them all unto a very high promontory, which then was called Cruachanailge, but now Cruchan-Phadruig ; and by the power of his word he drove the whole pestilent swarm from the precipice of the mountain, headlong into the ocean. O eminent sign ! O illustrious miracle, even from the beginning of the world unheard ; but now experienced by tribes, by people, and by tongues, known unto all nations, but to the dwellers of Hibernia especially needful ! And at this marvellous, yet most profitable sight, a numerous assembly was present ; many of whom had flocked from all parts to behold miracles, many to receive the word of life.

Then at the paschal tide, his accustomed devotions being finished, he went round the whole island with an holy multitude of his sons, whom he had brought forth unto Christ ; and every where teaching the way of the Lord, he converted to, or confirmed in the faith, the dwellers therein. And all the islanders, unto whom had come, even the knowledge of his name, for this so strange and wonderous miracle, surrendered themselves to him and to his doctrine, as to an angel of light, and devoutly they obeyed him for their peculiar apostle.

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Then, this most excellent husbandman, seeing the hardness of the Lord's field to be softened, and the thorns, the thistles, and the tares rooted forth, laboured to fertilize it so much the more abundantly with the increase of profitable seed, that it produced good fruit, not only to the increase of thirty, or sixty, but even of an hundred-fold. Therefore he caused the whole island to be divided with a measuring line, and all the inhabitants, both male and female, to be tithed; and every tenth head, as well of human kind as of cattle, commanded he to be set apart for the portion of the Lord. And making all the men monks, and the women nuns, he builded many monasteries, and assigned unto them for their support, the tithe of the land and of the cattle. Wherefore, in a short space, so it was, that no desert spot, nor even any corner of the island, nor any place therein, however remote, was unfilled with perfect monks, and nuns; so that Hibernia was become rightly distinguished by the episcopal name, of the island of saints. And these lived according to the rule of St. Patrick, with a contempt of the world, a desire of heaven, an holy mortification of the flesh, and an abandonment of all pleasure; equalling the Egyptian monks, in their merit, and in their number, so that with their conversation and example, they edified far distant countries. And in the days of St. Patrick, and for many ages of his successors, no one was advanced unto the episcopal degree, or the cure of souls, unless by the revelation of the Divine Spirit, or by some evident sign he was proved worthy thereof, and which ought to be the custom of the present day.

And a certain saint named Secundinus, who was exceeding wise and learned, said unto St. Patrick, that he desired to compose an hymn in honour of a saint who was yet living. This he said, for that the saint whom he purposed to write, was Patrick himself; and therefore concealed he the name in silence. Then, answered the saint, "Verily, it is worthy and fit, and right, and profitable, that the people should tell the wisdom

of the saints, and that the congregation should speak of their praise ; but yet, it is more becoming that the subject of our praise should not be praised until after his death. Praise thou, therefore, the clearness of the day, but not until the evening cometh ; the courage of the soldier, but not until he had triumphed , the fortune of the sailor, but not until he hath landed, for the Scripture saith, thou shalt praise no man in his life-time. Nevertheless, if so thy mind is fixed, what thou proposed to do, that do thou quickly : for death draweth nigh unto me, and of all the bishops which are in Hibernia shalt thou be the first to die." Therefore, Secundinus composed an hymn in honour of St. Patrick, and after a few days, according to the word of the saint, he died ; and he was buried in his own church, in a place which he called Domnhach-seachlainn, and by manifold miracles sheweth himself to love in Christ. And this hymn, are many of the islanders daily wont to sing, and from its repetition they affirm many and great wonders to have happened.

And now the cloud of unbelief, by whose eclipse the people of Hibernia so long had wanted the warmth and the light of the true sun, being dispersed, now did the tongue, the life, the virtue of the blessed Patrick, so long as the breath and the Spirit of God were in his nostrils, avail unto the things which were began, continued and ended in the Lord ; giving the knowledge of salvation, affording the example of holiness, extending the remedy of all diseases. And verily, this peculiar habit of life, which he exercised in secret, was daily and perpetual, inasmuch as every day was he wont diligently to sing the entire psalter, with many songs and hymns, and the Apocalypse of the Apostle John.

And in a wonderful manner dividing the night-season, thus did this wakeful guardian and labourer in the Lord's vineyard distinguish that also. For in the earliest part thereof, having with prayers and psalms praised God, then applied he unto study ; and in the latter part, he plunged himself into cold water, and rais-

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ing his heart, his voice, his eyes, and his hands towards heaven, offered he one hundred and fifty prayers. Afterwards he stretched himself on a bare stone, and of another stone making a pillow, he rested his most sanctified body with a short sleep; or that more clearly we may speak, he refreshed himself unto the labour of his continual conflict. With such rest indulging, he girded his loins with the roughest hair-cloth, the which had been dipped in cold water; lest haply the law of the flesh warring in his members against the law of the Spirit, should excite any spark of the old leaven. Thus did St. Patrick, with spare and meagre food, and with the coarsest clothing, offer himself an holy and living sacrifice, acceptable unto God: nor suffered he the enemy to touch in him the walls of Jerusalem, but he inflicted on his own flesh the penance and perpetual barrenness; and that he should not bring forth children which might hereafter be worthy of death, made he his spirit fruitful of abundant fruit.

And until the five-and-fiftieth year of his age, wherein he was advanced in Hibernia unto the episcopal degree, did he after the manner of the apostles, continually travel on foot; and thenceforth, by reason of the difficulty of the journey, he used a chariot, according to the manner of the country. And over his other garments he was clothed with a white cowl, so that in the form and the candid colour of his habit, he showed his profession, and proved himself the candidate of lowliness and purity. Whence, it came to pass, that the monks in Hibernia followed his example, and for many years were contented with the simple habit which the wool of the sheep afforded unto them, untinged with any foreign dye. And he kept his hands clear from any gift, ever accounting it more blessed to give than to receive: therefore, when any gift was given unto him by any rich man, he hastened so soon as might be to give it unto the poor, lightening himself thereof as of an heavy burthen. In his countenance, in his speech, in his gait, in all his members, in his

whole body, did he edify the beholders; and his discourse was well seasoned, and suited unto every age, sex, rank, and condition. In four languages—the British, the Hibernia, the Gallic, and the Latin, was he thoroughly skilled; and the Greek language also did he partly understand. The little Book of Proverbs which he composed in the Hibernia tongue, and which is full of edification, still existeth; and this great volume called Canoin Phadruig, that is, the Canons of Patrick, suited every person, be he secular, be he ecclesiastic, unto the exercise of justice and the salvation of souls. Whensoever he was addressed for the explications of profound questions or difficult cases, always according to the custom of his lowliness, did he answer, “I know not, God knoweth:” but when great necessity compelled him to certify the word of his mouth, he always affirmed by attesting his Judge. So excellent was he in the spirit of prophecy, that he foretold divers future things, even as if they were present; things absent he well knew, and whatsoever fell from his lips, without even the smallest doubt, did that come to pass. So evidently did he foretel of the saints which for an hundred years thereafter would be born in Hibernia, but chiefly in Momonia and Conactia, that he showed even their names, their characters, and the places of their dwelling. Whomsoever he bound, them did the Divine Justice bind; whomsoever he loosed them did the Divine Justice loose; with his right hand he blessed, with his left hand he cursed; and whom he blessed, on them came the blessing of the Lord; whom he cursed, on them came the heavenly malediction: and the sentence which issued from his lips, unshaken and fixed did it remain, even as had it gone forth of the eternal Judgment-seat. Whence did it plainly appear, that this holy man being faithful unto God, was with him as one spirit. Yet, though in his manifold virtues, he equalled or excelled all other saints, in the virtue of lowliness did he excel even himself; for in his epistles he was wont to mention himself as the lowest, the least,

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and the vilest of all sinners, and little accounting the signs and the miracles which he had wrought, he thought himself to be compared not to any perfect man; and being but of small stature he used often to call himself a dwarf. And not seldom, after the manner of the apostle Paul, he toiled with manual labour, fishing and tilling the ground, but chiefly in building churches; to which employment he much urged his disciples, both by exhortation and example. Nevertheless, right earnestly did he apply himself unto baptizing the people, and ordaining the ministers of the church. Three hundred and fifty bishops did he consecrate with his own hand; seven hundred churches did he endow; five thousand clerical men did he advance unto the priestly rank. But of the other ministers whom he appointed unto the inferior orders of the monks and the nuns, whom he dedicated unto the divine service, God alone knoweth the number.

CHAP. XIX.

Therefore, under this most sanctified rule of life did he shine in so many and so great miracles, that he appeared second to no other saint. For the blind, and the lame, and the deaf, and the dumb, the palsied, the lunatic, the leprous, the epilectic, all who laboured under any disease, did he, in the name of the Holy Trinity, restore unto the power of their limbs, and unto entire health; and in these good deeds was he daily practised. And of all those things which so wonderfully he did in the world, sixty-and-six books are said to have been written, whereof the greater part perished by fire, in the reigns of Gormundus and of Turgesius. But four books of his virtues and his miracles yet remain, written partly in the Hibernian, partly in the Latin language; and which, at different times, four of his disciples composed, namely, his successor the blessed Benignus; the bishop St. Mel, the bishop St. Lumanus, who was his nephew; and his grand-nephew

St. Patricius, who after the decease of his uncle returned into Britain, and died in the church of Glasgow. Likewise, did St. Evinus collect into one volume the acts of St. Patrick, the which is written partly in the Hibernian, and partly in the Latin tongue. From all which, whatsoever we could meet most worthy of belief, have we deemed right to transmit in this our work, unto after times.

And Patrick, the beloved of the Lord, being full of days and of good works, and now faithfully finishing the time of his appointed ministry, saw as well by Divine revelation as by the dissolutions of his earthly tabernacle, that the evening of his life was drawing near. And being then nigh unto Ulydia, hastened his journey towards the metropolitan seat, Ardmachia; for earnestly he desired to lay in that place the remains of his sanctified body, and in the sight of his sons whom he had brought forth unto Christ, to be consigned unto the common mother. But the event changed the purpose of the holy man; that all might know, according to the testimony of the Scriptures; that the way of man is not in his own power, but that his steps are directed of God. For during his journey, he was cautioned not to return to Ardmachia in words to the following effect:—"Stay thou, O Patrick, thy feet from this thy purpose, since it is not the Divine Will that in Ardmachia thy life should be closed, or thy body therein be sepultured; for Ulydia, the first place of all Hibernia which thou didst convert, had the Lord provided that thou shalt die, and that the city of Dunum [now Down] thou shalt be honourably buried. And there shall be thy resurrection; but in Ardmachia which thou so lovest, shall be the successive ministry of the grace which hath been on thee bestowed. Therefore remember thy word, where-with thou gavest hope unto thy first converts, the

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sons of Dichu, when instructed of heaven, thou didst foretel unto them that in their land thou wouldst die and be buried." And at the word of the angel the saint was grieved; but quickly returning unto himself, embraced he the Divine Providence with much devotion and thanksgiving, and submitting his own will unto the will of God, he returned into Ulydia.

And after a few days Patrick, the most holy old man, rested in a place not far distant from the mother-church of the city of Dunum; and with him was Brigida, the spotless pearl of Hibernia, and no small assembly of religious and ecclesiastical persons. And while the saint discoursed unto them of the glory of the saints, he pointed out to them as he was instructed by the Spirit, where he should be buried, on the eastern side of the cemetery. Brigida said that she would be happy if she might enshroud his holy body in a linen cloth, she had made with her own hands, and woven for his obsequies. And St. Patrick understanding the desire of Brigida, and her preparation of the garment; he himself returned unto the monastery of Saballum, which he had filled with a fair assembly of monks, and there lying on the bed of sickness, awaited he, with an happy hope, the termination of his life, nay, rather of his pilgrimage, and his entrance into the life eternal. And the venerable virgin obeyed the word of her father and bishop, and went unto the monastery, and took the garment, and with four virgins in her train, hastened she to return unto the saint. And they offered him the garment, the which he kindly received, and kissing his feet and hands, they obtained his benediction.

Now, the sickness of his body increasing, age pressing on, or rather the Lord calling him unto his crown, the blessed Patrick perceived he was hastening unto the tomb; and much he rejoiced to arrive at the post of death and the portal of life. Therefore, being so admonished by the Spirit, he fortified himself with the Divine Mysteries, from the hand of his disciple the bishop St. Thanasach, and lifting up his eyes he beheld the heavens opened, and Jesus standing in the multitude of angels. Then raising his hands, and blessing his people, and giving thanks, passed he forth of this world from the faith unto the proof; from his pilgrimage unto his country; from transitory pain unto eternal glory! O how blessed Patrick!—O how blessed he, who beheld God face to face, whose soul is secured in salvation! Happy, I say, is the man unto whom the heavens opened, who penetrated into the sanctuary, who found eternal redemption, whom the blessed Mary with the spotless choirs of virgins welcomed, whom the bands of angels admitted into their fellowship! Him the wise assembly of prophets attendeth, the senate of apostles embraceth, the laurelled army of martyrs exalteth, the white-robed company of confessors accepteth, and the number of the elect receiveth with all honour and glory.—Nor wondrous was it, nor undeserved; seeing that he was the angel of God, though not by his birth, yet by his virtue and by his office; he whose lips were the guard of knowledge, and declared unto the people the law of life which was required of God. Rightly was he called the prophet of the Most High, who knew so many things absent, who foretold so many and such things future, as seldom have any of the prophets prophesied!—

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Rightly is he called, and is, the apostle of Hibernia, seeing that all the people thereof, and the other islanders, are the signs of his apostolate! Rightly is he called a martyr, who bearing continually in his heart, and in his body, the name of Christ, showed himself a living sacrifice unto God; who having suffered so many snares, so many conflicts from magicians, from idolators, from rulers, and from evil spirits, held his heart always prepared to undergo any and every death!—Rightly is he called the confessor of God, who continually preached the name of Christ, and who by his words, his example, and his miracles excited people, tribes and tongues, unto the confession of his name, of human sin, and of Divine promise!—Rightly is he called a virgin, who abideth a virgin in his body, in his heart, and in his faith, and by his three-fold virginity, pleaseth he the spouse of virgins, and the virgin of virgins!—Rightly is he numbered among the angelic choirs, and the assemblies of all saints, who was the sharer in all holy acts, and all virtues!

On the seventeenth day of March, in the one hundred and twentieth and third year of his age, departed he forth of this world, and thus the years of his life are reckoned. Ere he was carried into Hibernia by the pirates, he had attained his sixteenth year, oppressed beneath a most cruel servitude, six years did he feed swine, four years did he feed, with the sweet food of the Gospel, those who before were swine, but who, casting away the filth of their idolatry, became his followers. Eighteen years did he study under St. Germanus, and when he had reached his fiftieth and third year, he was invested with the episcopal dignity, and returned into Hibernia, therein to preach: in

and in the space of thirty and five years converted he unto Christ all that country, and many other islands; and during the thirty and three years which remained unto him, abided he chiefly in Saballum, or in the monastery which he had founded at Armachia. Nor did he willingly leave those holy places, unless some cause of inevitable urgency called him forth; nevertheless, once in every year did he celebrate a council, that he might bring back unto the right rule those things which he knew to need reformation.

And as St. Patrick expired, the surrounding circle of monks commended his spirit unto God, and enwrapped his body in the linen cloth which St. Brigida had prepared. And the multitude of the people, and of the clergy, gathered together and mourned with tears and with sighs, the dissolution of Patrick, their patron, even as the desolation of their country, and prayed in psalms and in hymns, the rites which unto his funeral were due.

And the people of Ultonia having entered Dunum, celebrated the solemnities of mass, and in the place foreshown, buried the venerable body with all due veneration; and this desirable treasure, this most precious jewel, they depositeth beneath a stone five cubits deep in the heart of the earth, lest by stealth it might be conveyed thence. But by how many and how great miracles the bones of this most holy saint were graced therein, we find not recorded, either because the pen of the negligent preserved them not, or being written, they were destroyed by some of the many Heathen princes who ruled in Hibernia. Now St. Patrick died in the four hundred and ninetieth and third year of Christ's incarnation, Felix being then Pope, in the first year of the reign of Anastasius the Emperor, Aurelius Ambrosius ruling in Britain, Forchernus in Hibernia, Jesus Christ reigning in all things and over all things.

Now, unto him be glory, and praise, and honour, and empire, through infinite ages, for ever and ever. Amen.

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RULES FOR A CHRISTIAN LIFE.

*To be observed by all who wish to secure to themselves
a happy Eternity.*

1. SETTLE in thy soul a firm resolution upon no account whatever to consent to mortal sin. This resolution is the very foundation of a virtuous life : whosoever is not arrived thus far, has not yet begun to serve God. Without this resolution, it is in vain for any one to flatter himself with the hopes of living holily, or dying happily.

2. In order to enable thyself to keep this resolution, be diligent in flying all dangerous occasions, such as bad company, lewd or profane books, immodest plays, &c. For "he that loves danger shall perish in it."—*Eccl. iii. 27.*

3. Watch all the motions of thy heart, and resist the first impressions of evil ; keep a guard upon thy senses and thy imagination, that the enemy may not surprise thy soul by these avenues ! Contemn not small faults, lest by degrees thou fall into greater.

4. Fly an idle life, as the mother of all mischief ; and take it for a certain truth, that an idle life will never bring a Christian to heaven.

5. Never omit, upon any account, thy morning and evening prayers. In the morning remember always to present to God the first fruits of the day, by giving him thy first thoughts : make an offering to him of all the actions of the day ; and renew this oblation at the beginning of every thing thou doest, "whether thou eat or drink," says St. Paul, (1 Cor. x. 31.) "or whatever else you do, do all for the glory of God."

6. In thy evening prayers, make a daily examination of thy conscience, call to thyself to an account how thou hast passed the day ; and whatever sins thou discoverest, labour to wash them away by penitential tears before thou layest thyself down to sleep. Who knows but that night may be thy last ? In going to bed, think on the grave ; compose thyself to rest in the

arms of thy God, and if thou wake in the night, raise thy thoughts to him, who is always watching over thee.

7. Besides thy morning and evening devotions, set aside some time in the day for prayer, more particularly mental, by an interior conversation of thy soul with God, her only true sovereign good. In the midst of all thy employments, keep thyself as much as possible in the presence of God, and frequently aspire to him by short ejaculations. Read often spiritual books, as letters or messages sent thee from heaven. And if thy circumstances permit, assist daily at the sacrifice of the mass.

8. Frequent the sacraments at least once a month, and take special care to prepare thyself to receive them worthily.

9. Have a great devotion to the passion of Christ: and often meditate upon his sufferings.

10. Be particularly devout to his blessed mother; take her for thy mother, and seek upon all occasions her protection and prayers: but learn with all to imitate her virtues.

11. Study to find out thy predominant passion, and labour with all thy power to root it out.

12. Let not a day pass without offering to God some acts of contrition for past sins.

13. Beware of self-love as thy greatest enemy: and often use violence to thyself by self-denials and mortifications: "Remember the kingdom of heaven is not to be taken but by violence." St. Matt. xi. 12.

14. Give alms according to thy ability: "For judgment without mercy to him that hath not shown mercy." St. James, ii. 13. Set a great value upon spiritual alms-deeds, by striving all thou canst to reclaim unhappy sinners; and for that end daily bewail their misery in the sight of God.

15. Be exact in all the duties of thy calling, as being to give an account one day to that great Master, who has allotted to each one of us our respective station in his family.

16. "Remember always thy last end, and thou shalt never sin" Eccl. vii.

Terrence Martin.
His book Bought
in Quebec the 15th
of July - 1848

Terrence Martin
is my name and
with my pen I
wrote the same

Terrence Martin

Lbs: 15⁶ but at 4¹/₂

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